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THE Present FRENCH King DEMONSTRATED an ENEMY TO THE CATHOLICK As well as PROTESTANT RELIGION.

Translated from the French *Copy, Printed at* Turin *in* Savoy.

With a Seasonable Epistle to the JACOBITES.

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The FRENCH KING
AN
ENEMY
TO THE
CATHOLICK RELIGION.

LICENSED,

June 10. 1691. J. FRASER.

EPISTLE

TO THE

JACOBITES.

GENTLEMEN,

HAVING *got into my Hands the true and lively Effigies of your great* Patroon, *I had thoughts of reserving Him till next* Bartholomew-Tide, *for the top-rarity of the Fair. But considering how welcome the Present would be to your Fraternity, and what pains you have taken to recommend your selves to the* Original; *I thought it Injustice to defraud your Expectations (for you are a sort of impatient Sparks) and therefore have furnisht you with this Copy of the Piece, done by an*

Engliſh *Hand. Your reſpects to* Lewis le Grand, *are equal to what was paid by the* Perſians *to* Alexander; *I know how much you Value your ſelves upon this ſcore; but to Mortifie you a little, you muſt give me leave to inſtance, in the Submiſſion of a certain ſort of People, which I cannot ſay tranſcends, but deſcends as much below yours, as your* French *Maſter's Character falls below that of* Alexander *the Great. The Perſons whom I ſpeak of, are the Subjects to the great* Lama *in* Tartary; *whom they are ſaid to have in ſo great Veneration, that they Preſerve his* Ordure *till it be dry, and upon High days bring it forth to be eaten as the Choiceſt Dainty of their Banquet. In Anſwer to this, you will tell me, That you can Condeſcend as far as to the ſhadow of your Great Monſieur's Shoe-ſtring, and with his Guard* de Core, *be content to pay Adoration to his Statue; nay, that will not ſtand with him for a* Baiſée, &c. *but for the individual Act of Eating his Excrement, you Humbly Beg to be excus'd, by reaſon of a certain Indiſpoſition in* Colon. *And that although he inſcribes Himſelf, with the forementioned* Alexander, Vir immortalis; *yet in ſpight of your Hearts, an untoward Air will ever now and then be putting you in Remembrance, that your* Vir Immortalis, *is* cum Fiſtulâ in Ano.

But this is a little beſide our Purpoſe; for the Picture of your Maſter, as it appears in this Treatiſe, was not drawn from the mighty LEWIS, *as he was Sitting upon his Couch;*

but

but as he was ſitting like an Anti-Pope in Cathedrâ. *That is to ſay, He is here delineated* in his Spiritualibus: *that is to ſay again, in his Treatment and Behaviour towards the Church, whereof he profeſſes himſelf to be the Eldeſt Son. Give her Joy, quoth I; for as hopeful a Birth ſhe has had of Him, as* Nero's *Mother had of him. In comparing this Son of* France *with his Mother of* Rome, *I cannot forget a certain Queſtion which is put by* Virgil;

Crudelis Mater magis an Puer improbus Ille?
Improbus Ille Puer, crudelis tu quoque Mater.

The Deciſion of this Query will be eaſy to him that peruſes the following Treatiſe; when you ſhall ſee how unnatural this Eldeſt Son has been to his Spiritual Parent, inſomuch that ſhe is ready to diſclaim him, and will no more allow him to be the Son of Rome, *than of* Lewis *the* XIII. *So that He is even in a fair way of falling into Prince* Pretty-Man's *Predicament, of being found to be no body's Son at all. To ſpeak impartially, If* Mecca *and* Rome *ſhould together put in their reſpective Claims for him in the Spiritual Court,* Mahomet *would have great Injuſtice done him, ſhould he be depriv'd of his Votary: For I dare appeal to all the World, if any Perſon has been ſo much an Enemy to* Chriſtendom, *or Friend to the* Turk: *Nay, there are thoſe who make no doubt to ſay, that upon occaſion, he would not ſtick at a Circumciſion of his* a parte ante, *to his* INCISION a parte poſt.

But you will ask me, What Relation this matter has to you? and how are you concern'd in the French *King's perſecuting either the* Hugonots *or* Papiſts? *that for the former, they are only the heretical Spawn of* Luther *and* Calvin; *and for the latter, you never pretended to be of their Communion. So that the* French *King may for all this, be as proper a Champion for your Cauſe, and as good a Protector of your Religion, as any in Chriſtendom. As for your Religion, he may ſafely promiſe his Protection, when you will undertake to ſatisfy him what it is; It would be as eaſy a Task for him to define his own, and it would puſſle a whole Conſult of Jeſuits to find out either. You call your ſelves ſons of the Church of* England, *and are as really ſo, as he is of* Rome. *You bring with you much the ſame Credentials; he for his Obedience to the Catholic See, by his bringing the* Turk *upon the Empire; and you, for your ſervice to the Church of* England, *by labouring for the return of a Prince, who had devoted himſelf to its utter Deſtruction. Of this you were your ſelves ſufficiently ſenſible in your modeſter days of* TORYISM; *for the tranſmutation from a* Tory *to a* Jacobite, *is much like that of a creeping Snake to a Cockatrice: The Serpent in its firſt formation was wont to lurk under the Graſs, and ſecretly pinch by the Heel; but when become a* Baſilisk, *it takes the Wings of Impudence, and flies at the Face. 'Tis a Tradition, (for you are not ſo averſe to Popery, but you can hear of a Tradition), That if we ſee not a Cockatrice before he ſees us, he is certainly the Death of us: The Application is eaſie;*

for

for if the Government had not ſpy'd you out in time, and been alarm'd by your Crowing, you had before this day poyſon'd us into a Calenture, *and ſent for the* French Dragoons *to have* Let us Blood.

You will tell me, That I am ſtill beſide the Purpoſe: For granting that the Meaſures you are taking by French *Aſſiſtance, would prove fatal to* Us, *yet what is all that to your Abdicated Prince, and you, whoſe Intereſts would thereby be eſtabliſhed? I would not have you miſunderſtand me, or think I ever look'd upon you as men that conſider'd any Body's Intereſt beſides your Own. Herein you are true Diſciples of your* French *Maſter, and by my conſent ſhould have the new Appellation of* Lewiſites *conferr'd upon you, inſtead of that of* Jacobites. *I ſhall take you at your word, and deſire no more from you, than to conſult your own Intereſts; that is to ſay, what is* really *and* truly *ſo. For if you had the common Senſe of the reſt of Mankind, you would ſee, that you could have no Intereſt in reſpect of* France, *but the Common Intereſt of our Nation. For if ever the* French *Power ſhould get Footing amongſt us, you muſt fall under the ſame Circumſtance with the reſt of your Countrey-men. To eſcape Dragooning, and gratifie your new Lord, you may turn* Papiſt, Muſſle-men, *or whatever elſe ſhall pleaſe his* Gallick *Abſoluteneſs; But you are born* Engliſh men, *and as ſuch muſt be the Vaſſals of his Conqueſt. For neither* Tory, Jacobite, *nor* Lewiſite, *that has one drop of* Engliſh *Blood in his Veins, ſhall be priviledg'd from the common Slavery by any Service they can pretend in having helpt their Riders into the Saddle.*

Saddle. You will tell me, That the Grand Monarch de France, *is a well-bred Perſon, and ſcorns to do any thing ſo unlike a Gentleman. His own* Hugonots, *after ſetling him upon his Throne, ſufficiently experienced his Breeding: and for a late Example, let me refer you to the Condition of your Friends, the Burghers of* Mons, *ſince their betraying of that Place into his Hands; where many a Sign-Poſt has ſhewn their new Maſter a Man of Honour. You may flatter your ſelves with your being* Jacobites; *but* Lewiſites, *I ſay, ſtill is your Proper Name; For it is the Intereſt of* Lewis, *and not of* James *(whether you know it or no) that you are carrying on. For that unfortunate Prince, as he and you have ordered the matter, has really left no Game to play: His Stakes were for ſome time paſt almoſt wholly loſt; He play'd upon his Maſter's fund a while after, and at laſt the very Dice are taken out of his hands. For your final conviction in this Point, and to make the Reader ſome amends for this Buffoonry of mine (which, let me tell you, is not more ridiculous than the graveſt of your Proceedings) let me refer to the laſt Paragraph in the laſt* Obſervator; *Vol.* 4. *Num.* 10. *Where he ſays,* If the Information given to the Firſt Miniſter of *Ireland* by the Late Deſerters, and by him communicated to the Miniſters here, be true, as there is all the reaſon in the World to believe; the *French* King has thrown off the Maſque once for All, by Monſieur St. *Ruth's* telling the Officers of the *Iriſh* Army, That they are to obey no Orders but His, and ſuch as he ſhall from time to time receive from his Invincible Maſter *Lewis le Grand.* Thus the Late Unfortunate King does not now make

make up ſo much as a Cypher in the *French* Account; ſince they have removed the Blind they formerly put upon the World, by making uſe of his Name; though at the ſame time every body of Common Senſe underſtood, that his Intereſt was uſed but as a Sham to gain their own Ends.

FRANCE

FRANCE AN ENEMY TO THE Catholick Religion.

ALL *Europe* at this day, looks upon the King of *France* as the Common Disturber of the Publick Tranquility, and a Tyrant over the *French Protestants*; but all men do not sufficiently know him to be an Enemy to the *Roman Religion*, and the *Catholick Princes*. 'Tis under these two Idea's that we shall represent Him as the perfect Enemy of *Catholicism*,

and so set him with his face towards us, that we may the better understand him. Which shall be the subject of this short Treatise.

And to begin with the *Catholic Religion*; it is no difficult thing to shew, That he goes about really to destroy it, at the same time that he would be thought to establish it; and that he supports it only so far, as it is serviceable to his Cruel Politicks, and his boundless Ambition. For the Church of *Rome* is to be considered in its Supream Head, in its Bishops, and in its Propagation. Now in all these respects, I shall demonstrate, That *France* is so far from being the only Protectrice of the *Roman Religion*, as the *French Catholics* perswade themselves, that she is the utter Enemy of it.

As to the Terms, there is a Head of the Church in *France*; but look to the bottom of the matter, and the Pope is a meer *Phantome*, that only frights the People, but is laught at by the Court. The Decisions of *Rome* are acknowledged at *Paris*, if they flatter the Opinions prevalent within the Kingdom; but if contradictory to those, they are evaded, or else openly contemned. The Jurisdiction of the *Holy See* is lookt upon and respected, when the Parliament has made it Legal by a Decree of the Grand Chamber: but it is derided for defects of formality, and a thousand other brabling exceptions are started, when *Talon* and some others of the violent Lairy pretend that *Rome* has encroach'd upon the Privileges of the Nation.

For in regard that the greatest part of the Liberties of the *Gallican* Church are undermined, and were never yet fix'd, either by any Council, or

by

by any Decree of the Venerable Assemblies of the Clergy, there Liberties are extended, as ne-cessity requires any Opposition to the Court of *Rome*. Under the *Pontificat* of *Innocent* XI. it was found, that the Prelates could in Conscience stick close to the Court against a Pope who main-tain'd their Proper Rights; could suffer him to lose the Disposal of Benefices, make Alienations not only without the leave, but against the con-sent of the *Holy See*; permit the Bishops their Brethren to be Despoil'd of their Livings, and re-duced to take Alms; patiently behold Father *Cerle* hang'd in *Effigie* by decree of the Parlia-ment of *Tholouse*, tho Confirm'd Vicar-General of *Pamiers*, by the Pope's Special Bull; and in an Assembly which was said to be summoned by the King's Authority, determining important Questions about the Power of the Pope and Councils, which had been always lookt upon as Problematical and undeterminable by all the Doctors of *France*, ever since the Council of *Constance*, under the shadow of which the Assem-bly in the Year 1682. protected it self, and justi-fied their Proceedings at that time. In short, what could I not say, would I but here call to mind all that *France* has done of later times against the Pope! But it shall be sufficient only to ob-serve, That in the business of *Luxardin*, all the Ecclesiastical Societies and Bodies, as well Secular as Regular, not so much as a single Curate or Monk excepted, adher'd, as far as it was requi-site, to the Appeal from the Pope to a General Council. What other Catholic Church in the World is there, that durst have emancipated her

ſelf to ſuch a daring Boldneſs, condemned of Hereſy by the Fifth *Lateran* Council, and forbid under the Penalty of the Greater Excommunication in the Bull of *In Cœna Domini*? And whence proceeded ſo much Boldneſs, but from the Power of the King, whoſe Will and Pleaſure draws all mens Conſciences after it, and ſuffers thoſe Affronts to the Pope, in the face of all *Europe*, which would be revenged by all the Fires of the Inquiſition both in *Italy* and *Spain*; and which the *French* themſelves would diſavow, did they not groan under the Tyranny of the Court.

How is it poſſible that theſe Lord Prelates of *France* ſhould be ſo blind as not to ſee, that their King whom they ſo much Idolize, is the greateſt Enemy of their Order? Not to ſpeak any more of the Privilege of Collating Benefices, by which they are depriv'd of the Revenues of Vacant Sees, and the Nomination of *Sine Curé* Benefices, we ſhall only ſpeak of the Epiſcopal Character in general; and ſay, That we find it drooping, deſpicable, creeping, cringing, crawling at the feet of *Lewis XIV.* For in ſhort, can any man of ſence deny, but that the Epiſcopal Aſſemblies, formerly ſo high in Eſteem, are reduced to ſlavery and ſcorn? The Archbiſhop of *Paris*, born Preſident of the ſaid Aſſemblies, receives his Orders from the King, as the Major of a Gariſon takes his Orders from the Governour; and conſequently, our Lords Biſhops invoke the Holy Spirit blindly to obey and follow the *Pariſian Monſieur* where ever he leads 'em, without knowing whither they are to go. Can there be any thing more ignominious, or more unworthy the Epiſcopal Character, fix'd upon perſons

ſons who would make the world believe they repreſent the *Gallican Church*?

Neither do theſe Biſhops depend only upon the King and the Archbiſhop his Favourite, but alſo upon a *Jeſuit*, who is the Cabinet of his Majeſties moſt Juſt and Immaculate Conſcience. This is Father *de la Chaiſe*, who is the Univerſal *Biſhop* of *France*, acknowledging *Monſieur* of *Paris* for his *Metropolitan* only, who is too Courteous and Gentle not to keep a Good Correſpondence with his *Sovereign*. He it is who makes Biſhops as well as Abbots; upon his Protection it is that you are to build your hopes of a Biſhoprick, the richeſt, and the next to that of *Paris*: you muſt be of this Cabal; take care of giving him any Occaſion of Miſtruſt; viſit him frequently; neither be ſevere nor ſcandalous; honour the Society; and then you may be tranſlated from one Biſhoprick to another, three times in one Year. I farther aver, That without the Protection of the Father Confeſſor, the French Biſhops that appear ſo haughty in their Coaches, can never be able long to maintain either their good or evil Enterpriſes. What a Ranverſement is this in the Church of God? Humbly to bear the Yoak of a Jeſuit, and yet with impatience to ſubmit to the Pope's Commands? What is this Boundleſs Power of the King, but a debaſing of the Epiſcopal Juriſdiction?

The Diſcipline of the Church in *France* labours under as much Diſorder, as the Debaſing of Epiſcopacy could be imagin'd to produce; and this Diſorder is ſo enormous, that it is impoſſible not to wiſh for the enfeebling that Power, which having introduc'd it, will always keep it ſo, till being once

brought

brought down, it be forc'd to abate of its pride. All things are in confusion among the *French* in matters of Ecclesiastical discipline. The King, without regard to the Rules establish'd, and inviolably observ'd by his Predecessors, disposes of all things by his sole Will and Power. He changes the Nature of Benefices, without any Bulls from *Rome*, as he bestows them in reference to the Collation of Ecclesiastical Preferments, without Canonical Institution, by a single Breviate, wherein he observes no other formality, than in a Comission for a Troop of Dragoons. He has made a *Commandery* of *St. Lazarus*, of that which was an Hospital and a Pesthouse for the Infected. He has made Triennial Superiors to be perpetual; and all this, to introduce the Court-Baggages without Piety, and without any Call. At this time of the Day the Curates have Ample Portioes, but when the King pleases they shall have such as will be small enough. The whole Discipline of the Church is indifferently subjected to Royal Edicts, and Decrees of Parliaments.

Marriages without consent of Parents, are Valid at *Trent*, under pain of Anathema, but invalid at *Paris*. And who shall dare to complain, while all things bow under a Monarch whose Grandeur demands Blind Obedience, and whose Power admits of no replies, that are not as speedily punished with Exilements contrary to Law, upon a bare Letter under the King's Signet. Which Grandeur and Power are consequently opposite to Order and Discipline. And this is that which makes all Foreigners admire that so many *English Protestants* should be so mad for such a Monarch as This.

We come now to the Propagation of the Church, which

which is the subject of all the Panegyricks compos'd by the Flatterers in pay with the most Christian King. Now in regard his Majesty is upon the Decline of his Age, and approaches toward the end of his Mortal Race, These Haranguers of the Clergy fail not to shew him his place mark'd out in Heaven next to *St. Lewis* and *Charlemaine*; and this, for his having set up the Reign of Christ Jesus by his Power, and by his Valour. He it is, that has restor'd peace to the Church, by destroying Heresie; this is that same Eldest Son of the Church, who sends new Apostles into the East; who causes *Constantinople* to reverence the Christian Name, and who is one day, to throw down Infidelity, to advance the Empire of the Cross. This is the Language of his Flatterers. This is the second Baptism of his Majesty: 'Tis upon the Ruins of Heresy and Mahumatism, say they, that *Lewis* the Great is preparing to set up the Universal Monarchy of *Jesus Christ*.

But good God! can they imagin to dazle us with airy discourses? or do they take us for stupid fools, that are lowbell'd by the sound of words? Is it by the Ruin of the *Calvinists*, that they think to disarm the Incens'd Pope, and assure us, that the Temporality of the Kingdom had an aim purely pious and Christian-like, in seeking to unite the two Religions? Do we not see, that *Techeli* is supported in *Hungary*, while the *Calvinists* are destroyed in *France*? Are not the Tartars under *French* pay; and are not Leagues concluded with the Enemy of the Christian Name? Behold a Zeal surpassing Admiration! Let us speak sincerely: It was the Emperor that effectu-

ally

ally set up the Standard and Cross of Jesus Christ, by Enfranchizing Hungary from the Slavery of the Turk. It was the Elector of *Bavaria* who rendred the Christian Name truly formidable to the *Ottoman* Generals, and had still supported the Affairs and Interest of Christendom in the East, if *Lewis* XIV. that great Protector of *Catholicism*, had not preferr'd *Furstenburgh* to the Son of God. But failing in his Pretensions of recovering the Eastern Empire into the House of *France*, he was unwilling it should be the fruit of German Conquest. What is this but to be an Enemy to the Progress and Enlargement of the Church? And how can he pretend to glory in being Instrumental to the destruction of the pretended *Reformed*, when he rather chuses that *Constantinople* should be subject to *Mahomet*, than to *Jesus Christ*?

'Tis very true, the *French* have sent Missionaries into *Asia*; but the *Portugeses* and *Spaniards* send thither a far greater Number; and the Court of *Spain* and *Portugal* maintain and reverence their Eastern Preachers after another manner than the Court of *France*. We have seen at *Paris* what was never yet seen at *Lisbon* nor *Madrid*, a Bishop famous for his Piety and Zeal, Monsieur *Palu*, Bishop of *Heliopolis*, despis'd and banish'd to his own House, after he had twice encompass'd the World for the Propagation of the Faith: and all his Crime was, that he was not in favour with Father *de la Chaise*, for that he had subjected the Missionary Jesuits to the Bishops. Thus you see how Apostles are valued in this Catholick *Court*. They have indeed supported their Apostleship,

but

but was it not to get their Advantageous Ends upon the King of *Siam*? For in short, 'twas plain how little they car'd for those Missions when they declar'd war against *Holland*, who being Master of those Seas, by right of War they well knew would destroy all Commerce between the *French* and those poor Infidels. So that the Enlargement of the Church, by the *French*, will never Extend it self beyond the Bounds of their own Kingdom.

But some will say, The King upholds Catholicism in *France*, and has there converted Two Millions of Souls, which he has guided to Heaven by ways all strewed with Flowers and Roses. But thou, O God, that penetratests the bottom of all hearts, well knoweſt how many Sacrilegious Prophanations that rash and heady Enterprize occasion'd: and moreover we see how likely they are to endure: Nor can we forbear discovering the Motives that set that miserable Persecution on foot. They would make the Pope to be in the wrong, in case he should go about to revenge the Injuries of all sorts offer'd to his Dignity. They think to secure the Tranquility of *France* by suffering but one Religion. And lastly, they have flatter'd the King with the Grandeur of an Action which his Predecessors never durst so much as to think of. Thus to disarm the Pope, secure the Kingdom, and Execute an Extraordinary Design, are marks of the great Zeal of *Lewis* XIV. But the Abandoning of *Tekeli*, the permitting the Cross of Christ to be advanc'd in *Constantinople*, The living in Christian Peace with the Catholic Prin-

ces his Neighbours, these are things which his Ambition cannot condescend to.

In short; can we be in apprehensive of the hideous outrages done at the Opening of the Campaign in *Italy*, to a Catholic Prince his Nephew, his Ally, who had giv'n him three Regiments besides the best of his Subjects intermix'd among his Forces. He never made any formal Declaration of War against him; nor alledged any occasion of the Rupture; only a Mistrust without any foundation: but enters with an Armed Force into *Piemont*, commits all manner of Hostile Acts, suffers his men to spoyl and plunder at discretion, detains the Prince's Regiments from him, and demands three thousand Men more, *Verseil* and the Citadel of *Turin* in Hostage: manifesting his design, which was first to rob him, and then to treat him as a Slave. Was the Duke of *Savoy* a Protestant? No —— He had Expell'd the *Vaudois* from the Valley of *Lusern*. Was he the King's Enemy? —— He had his own subjects in the King's Service? Was he enter'd into a League against *France*? —— To dissipate that Imaginary suspition, on purpose rais'd for a pretence to oppress him, he offers a strong Hold, and three Thousand Men. But that will not suffice, he will have *Turin*. —— Very good —— He is ready to deliver the Citadel of that City, provided he may have the Nomination of a Governour; that the Garison may consist of *Switzers*, and that that same faithful Nation would be Guarantees for the Restoration of it again without brangling, after the Conclusion of a Peace. The

Grand

Grand Signior would have been satisfied with the Tributary Prince of *Transilvania*, would he have accepted of Conditions not so hard as these, after his Revolt from the *Port*. But *Louvois*, the Grand Visier of *New Turky*, will have an Independent Prince to surrender up his Capital City to a Nation that neither kept faith or promise, and which had already wrested *Pignerol* from the State of *Piemont*, against the right of Nations, and the Law of Conscience. But the Young Soveraign temporiz'd with *France* till the *Spanish* Forces drew near, and that the Citadel of *Turin* was fortify'd with new Terrasses and Palisado's. And then he made Head against a Potent Enemy; resolv'd to hazard all things, rather than to tarnish the Glory of his Illustrious Family, by submissions incompatible with the Title of Soveraign.

This new Piece of Injustice done to the Duke of *Savoy*, a truly Catholic Prince, occasion'd the publishing of this short Treatise, and leads us insensibly to the second Reflection which we promis'd; whereby we shall shew, That *France* is an Enemy to all the Catholic Potentates.

The Pope is the first that is Interested in the humbling of *Lewis* XIV. whom he ought to look upon as his most formidable Enemy. For till the Business of *Furstenbergh*, the *French* always grounded upon their happy Fortune the boldness which they took to persecute *Rome* with continual Affronts, which she neither knew how to take, nor

how to remedy. And the Puiſſance of that Nation was become ſo formidable to the Holy See, that they adventur'd without fear of puniſhment to detain her Nuncious at *Paris*; openly to clap Guards upon them, and exclude them entrance into the Court; to deprive them the privilege of having a Chaplain Independent from the Archbiſhop, and make 'em become Suppliants; whereas in other Courts they talk like Maſters.

We have already aſſerted, how that the Supremacy of the Pope is unworthily diſhonoured and deſpis'd by the Parliaments, Clergy and Court. All which could never happen under a Monarch not ſo puiſſant. What Catholic Prince dares preſume to treat his Holineſs after ſuch a manner? They all take care to manage their Affairs with *Rome*: but *France* takes no care at all of that matter; for that ſhe is ſenſible of her Strength; which cauſes her to be ſo haughty, and to affect a Soveraign Independency above all other Princes. Otherwiſe, how is it poſſible for us to believe that *Alexander* the VIII. ſo politic and ſo penetrating a Perſon, ſhould neglect to unite with the Confederates, and to ſuccour them with Men and Money, for the reducing *France* to her Ancient Bounds; and then oblige her to bear the ſame Reſpect to her Orders, as the Emperor and the King of *Spain*? Was he ſo buſily employ'd in advancing his Family, that he could not awaken the juſt and ancient jealouſie of *Rome* againſt the Aggreſſors of *Italy*? Or rather, could his Piety permit him to abandon as a Prey to *France*, the Dignity of the Apoſtolic See, ſo ſcandalouſly

dalously wrong'd and abus'd by the *French?* If he did not punish the Temerity of that Nation and the Clergy belonging to it, others would take the same course; *Spain*, *Italy*, the Empire, and other Princes, would set themselves at liberty, and free themselves from the Pesterments of several Inconveniences; they would deprive him of his Infallibility; subject him to the power of a General Council, imprison his Nuncio's, act the Soveraign in the Privileg'd Quarters of their Embassadors; they would hang in Effigie his Vicar-Generals, and deride the Famous Bull *In Cœna Domini*, even to the declaring, that an Appeal from the Pope to a General Council is decided by an Oecumenic Council; whence it follows, that the Pope and his Bulls are Heretical: they will do violence to the Universities and Monks, to make them rebel against *Rome*: in short, they will streigthen the Papal power in such a manner, that it will become no more than an Airy Name, without any reality. And therefore the *French* must either recant, and revoke all things, or else all other Nations may claim a Right to imitate them, since there is but one Doctrine of the Church in Jesus Christ, and that in Him all People are but one People. Now *Rome* will never be able to make the Clergy recant, nor will she ever be able to receive any satisfaction proportionable to the Indignities that have been put upon Her, till *Lewis* the XIV. be considerably humbl'd. Had it not been for the Prince of *Orange*, *Avignon* had never been surrendred. But that *Hero* from his Palace at *London*, has put *Versailes* in a Panic fear, so that now they begin to negotiate those Affairs which were formerly

formerly decided by Impious Will and Pleasure The Pope has been atton'd with Oblations, for fear he should thunder out his Anathema's at a time when all *Europe* is become Combin'd against *France* by the Revolution in *England*. But the Smoak of the Censor will be too hot for his nose, if he concur not to support the Confederacy. For after this Effort, if *France* once prove victorious, she will give Laws to all the Potentates of *Europe*. And therefore it behoves the Pope to side against *France*, not to the utter ruin of Her, for fear of removing the Counterpoize that awes the House of *Austria*; but to weaken her so far, that she may be reduc'd to her Antient Limits, that she may be no longer able to form a separate Christianism, and commit such bloody Outrages against the Holy See.

It behoves the Emperor to make a Peace with the *Turk*, that he may be enabl'd to turn all his Forces against *France*, in regard he will never be able to sustain a long War against those two puissant Princes, without great prejudice to the Empire, if either get the Advantage. He may now make an Advantageous Peace with the *Turk*, and then he will be in a Condition to wrest out of the Hands of the *French* those Usurpations of which they have so unjustly made themselves Masters.

Venice consents already to a Peace; the Emperor desires it; and *Constantinople* demands it; if *Poland*, the Slave to *Lewis* of *France*, oppose it, she must be forsaken, as one that occasioned that ignominious League some years ago, by her visible

visible Colluſion with the Enemy of *Europe*.

But above all things, it behoves the Empire to preſerve a ſtrict Correſpondence with the new King of *England*; for that magnanimous Prince is the only Perſon that can ſet Bounds to the Ambitious Progreſſes of *France*; and he it is that muſt vanquiſh and bring Her down, ſo ſoon as the Affairs of *Ireland* are brought to an end. Now *France* being humbled, the Empire has no body to be afraid of; ſo that it will ſoon recover to a flouriſhing Condition in all the Members of it.

Teckely may be advantageouſly made uſe of againſt *France*; and it is requiſite he ſhould be made uſe of, and put once more at the Head of the Reformed; for when he has broken with the *Turk*, by a neceſſary Conſequence he will ſeparate from the *French*.

It behoves the King of *Spain* to revive the memory of *Charles* the Fifth, by reſtoring the Aſcendent which that Hero of the Houſe of *Auſtria*, always had over *France*. It is his buſineſs now to make Potent Diverſions in all his Frontier Provinces. After this War is ended, if *France* be humbled, *Spain* will preſerve all her Territories, and will be look upon as the Eldeſt Crown in *Europe*. If *France* ſupport her ſelf, *Spain* will be always in a low Condition; nor will the *Spaniſh* Low Countries be able to ſubſiſt

subsist above two Campaigns; and *Casal* will Ravage all the *Milanois*.

The King of *Poland* was thought too far engag'd in the Interests of *France*, to separate altogether from Her. But having at length consulted his own Honour more than his Avarice, he is now resolved no longer to suffer his Territories to be harass'd by the *Turk*; His new Alliance with the Emperor by the Marriage of his Son, and his preparations against the *Turk* are remarkable Testimonies that he has changed his measures: and by such a Conduct becoming the Ancient Reputation which he has acquir'd, he will succeed much better in the Election of his Son to the Crown, which he designs for Him, than by the vast Sums which the *French* shall lavish away in his Diets.

The Catholic *Cantons* are nothing afraid of *France* at home; where she will be careful of attacking them. There needs no more then for them to do, but to agree with the Evangelic *Cantons*, to give free passage to the *Germans*, to recall the *Switzers* out of the *French* Service, and to secure *Savoy*, destitute of good Soldiers. They had Sign'd a League defensive for the security of the two States; nevertheless *Savoy* has been attacked in scorn of that League. And therefore it behoves that Warlike Nation to Succour *Savoy*, and weaken the Common Enemy. It may be said, That the *Helvetian* Body is now the Umpire of the Destiny of *Europe*. They may now

now without any hazard to themſelves, reſtore us Peace, by cruſhing *France*, the *Demon* of War.

The Duke of *Savoy* can by no means ſubmit to the Impious Laws of *France*, without renouncing the Title of *Sovereign*. He would ceaſe to be a Prince; he would become a Slave; he would renounce his Honour and his Glory, ſhould he condeſcend to the unjuſt Conditions which *Catinat* propounded to him as a Maſter. It behoves him therefore to ſtand firm, whatever happen. If he now loſe *Savoy* for want of Men, it will be ſoon reſtor'd him, and after that *Pignerol* it ſelf. The Proteſtants to whom he opens an entrance into *France*, through *Breſſe* and the *Dauphinate*, will aſſiſt him out of Love and Acknowledgment. The Princes of *Italy* will join with him, perſuaded by the Common Intereſt of the Nation. The *Germans* will take the Advantage which they have ſo long deſir'd, to enter *France* with their formidable Armies, to revenge the Burning of their Country as far as *Mayence*. All the Confederates will joyfully entruſt their Puiſſant forces to the Conduct of a Prudent, Diſcreet, Impenetrable and Undaunted Prince, who has a natural Inclination for War and Buſineſs, above all that has been ſeen in Princes, the moſt capable of great Enterprizes.

The Court of *France* is alſo in a ſtrange Conſternation, to apprehend, that beſides their having in *England* the new King for a Rival, in *Germany* the Duke of *Bavaria*, they have alſo in *Italy* the Duke of

Savoy for a mortal Enemy. They foreſaw the conſequences of this laſt Rupture. They are ſenſible that now the World will be convinced, that notwithſtanding the ſpecious Zeal which the *French* King affects for the Church of *England*, that He is not ſo much concern'd for the Church, as for Empire and Dominion. They ſee, That all *Europe* is conſpiring their Ruin, as well Proteſtants as Papiſts, without Exception. They call to mind *Lorrain*, *Franche Comté*, *Philipsburgh*, and other Cities and Territories, of late uſurp'd. Nor do they ſee how they can long reſiſt ſo many Foreign Enemies, with whom Millions of Unfortunate pretended Converts will joyn, who out of Fear profeſs a Religion, which they believe to be contrary to the Law of God. They find not any one Nation that will have any Commerce with them. They ſee their Frontiers open through *Savoy*, to all Invaders. Nor are they ignorant that Two Thouſand *Horſe* and Ten Thouſand Foot, will live at their own Diſcretion, Burn *Greenoble*, and *Lyons*, and then embody'd with greater numbers, march without Reſiſtance to the Walls of *Paris*. Laſtly, They are ſenſible, That a State attacked by ſo many Potent Enemies, having once received a conſiderable Blow, can never riſe again; and that they are viſibly upon the Brink of Ruine. This is that which cauſes *Lewis the Great* to ſpend ſo many reſtleſs Nights, afraid of being conſtrained to become *Lewis the Juſt*, by the Reſtitution of all his Uſurpations.

By ſuch an Act of Equity to all the Princes which he has deſpoyl'd and robb'd, it is, that we ſhall judg

of

of his Religion, and not by his hasty destruction of the *French Calvinists*. Which destruction of *Calvinism* was only the Effect of a Boundless Ambition. He was desirous to appease an incens'd Pope; to preserve the Peace of his Kingdom by the Unity of Religion, and execute some astonishing Design. But the main Business is not now either about *Calvinists* or *Catholics*. The Business now in hand is the Restitution to every one, of that which belongs to him; and to prevent the further Usurpations of *Lewis* XIV. Every Prince has a Priviledge to redemand his Provinces: For it is not to be thought, that because the Churches of *France* were demolish'd by their own Monarch, that therefore he has a Priviledge to plunder, burn and usurp the States and Territories of other Princes, as well *Catholics* as *Protestants*, without distinction.

As to what remains, 'tis an untruth, that the new King of *England* is an Usurper under the pretence of Religion. *James* II. seduc'd by the crafty and violent Counsels of the *French*, together with his own haughty and capricious Humour, had violated the Laws of which he was the Protector, and not the Soveraign. The Nation who entrusted him with his Royal Authority, most justly re-assumed his Supream Authority to themselves. Such was the form of the *English* Government, and *James* the Second ought to have conform'd himself to the Fundamental Law. In like manner the King of *Poland* is subject to the Laws of the Kingdom, tho he be really a King; it behoves him to protect those Laws, and not to violate or subject them to Arbitrary Government. This is that which all good

Catholics ought to consider, without favour or affection, and not to have an obstinate and conceited Opinion, of a Capricious Prince, who has rendred the *Roman* Church odious, and who has added nothing to the Happiness of the *English Catholics*, but Pride and Ostentation.

Therefore, as good a *Catholic* as I look upon my self to be, I am fully convinc'd, that all Princes of the *Roman Communion* ought to unite themselves with his now Majesty of *Britain*, and the Protestants, to reduce *France* to her ancient Bounds: 'Tis the Interest of their Dominions; and Religion will gain on the one side, what she may lose on the Other. For to speak sincerely, *Lewis* the XIV. makes as many Hypocrites among his Subjects, as miserable People among his Neighbours.

On the other side, the Emperor will propagate sincere and true Piety in *Turky*, when once he is assuredly secur'd against the perpetual Invasions of the *French*; and he will rather chuse that his Glory shall consist in destroying the *Mahometans*, than in raising new Troubles and Commotions in *Hungary*, by imprudent and immoderate vexations of People, whom I do not believe to be in the Right way, yet certainly less remote from the True Path than the Turks.

The Pope will have Satisfaction giv'n him for the publick and scandalous Affronts which have been offered to his Dignity in the Person of his Predecessor; and will reduce the *French* to live like other People of the Roman Communion. *Spain*

Spain will propagate Religion in *America* and the *Indies*. Nor will King *William* disturb the Catholics of his Three Kingdoms. He is a Prince of all Princes the most Gentle and Moderate. And in regard he aims at nothing but the Honour of God, the Prosperity of *Europe*, and the Good of his Subjects, we may justly hope, That Providence will Crown his magnanimous Enterprises with answerable Success.

The *French* themselves ought also to wish that *Europe* might reassume its former Aspect of Peace and Plenty, at the Expence of their own Monarch, tho it were by the Reestablishment of the Edict of *Nants*; For that till then, they will be eaten up by their own Soldiers, depriv'd of all Trade, and expos'd to domestic Troubles that will not be compos'd in a whole Age. I do not say, they pant and wish to be deliver'd from the Oppression of the Court, by the weakning of their Forces; because that matter has been sufficiently handl'd in a Treatise, setting forth to the life, the Slavery to which all the Orders of that Kingdom are reduc'd.

The *Protestants* also ought to be consider'd without distinction by all the *Catholics*, as Enemies of the Common Enemy. That is to say, as Confederates against a King, who is not only the Destroyer of the Reformation, but also of *Catholicism*; and in reality, the Protector of none but the *Turks*. He has ruin'd the *Papacy*, *Episcopacy*, the Discipline and Propagation of the Church; He has wag'd a Cruel War with all the Potentates of the *Romish* Religion. So that

that we may safely unite our selves with all the World against him who is the Aggressor to the Ruin of *Catholicism*, as well in Temporals as Spirituals; as well in *Religion*, as in the Princes that profess it.

'Tis upon such a Principle, that the Duke of *Savoy* has taken into his Service the *Vaudois*, his Ancient Subjects, the Salvation of whose Souls he desires, and not the Death of their Bodies. He finds them to be Hardy, Faithful, Vigorous, Indefatigable, Honest People, and full of Moral Virtues. He calls to mind that these People never made any Tumults or Insurrections any more than the *French*, unless it were to preserve themselves from the Wheel and Gibbet; and that they always thought themselves happy, to Sacrifice a Thousand Lives for the Service of Their Prince, so that they may be only permitted to serve God according to the Light of their Consciences. He knows them to be sincerely Devoted to their Lawful Princes; nor is he ignorant, that had it not been for those of the Reformed Religion in *France*, the Crown which *Lewis* XIV. wears, had now environ'd the Temples of the Dukes of *Lorrain*. He foresees, that the Protestants will fly to the Succour of an Oppress Prince, who has restor'd the Valleys to the *Vaudois*, and opened the way for all their distressed Brethren to return into *France*.

There is nothing in all this, but what is conformable to the Rules of Natures Law, which allows every Prince to defend himself against a Usurper. If some *French Missionaries*, and other petty Casuists presume

presume to censure his Royal Highness of *Savoy*'s Politicks; the wiser sort, and they who are endu'd with a Zeal according to Knowledg, will put them in mind, that the *Jews* enter'd into a Confederacy with the Unbelieving *Romans*: and therefore certainly it may be no less Lawful for a Sovereign Prince to make use of Hereticks, nay Pagans too, to send off Invading Usurpation from his Territories. And certainly, if *Lewis* XIV. joyns with the *Turk* to invade *Germany*, the Duke of *Savoy* without question has as much Right to joyn with the Protestants, that wear the Image of God, and the Seal of Baptism, to defend himself against the unjust Invasions of the *French*.

May it therefore so come to pass, that not only Eight Hundred *Vaudois*, but also a Hundred Thousand *French Refugees*, and a Million of *Demons* may lay in Ashes the Four Quarters of Tyrannizing *France*. Which is the Hearty Wish at this day, of all the Honest People of the *Roman Catholick Church*.

FINIS.

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